



# **HISTORICAL SKETCH**

OF THE

**1st Horton Baptist Church, Wolfville,**

FOR THE PERIOD OF

**ONE HUNDRED YEARS,**

**From A. D., 1778, to A. D., 1878.**

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**HALIFAX, N. S.  
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## CENTENNIAL AT WOLFFVILLE.

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The following editorial notice of the centennial celebration taken from the *Christian Messenger* of Nov. 6th, 1878, may serve as an introduction to the Sketch which follows :

The 1st Horton Church Centennial was held at Wolfville on Tuesday, October 29th, 1878. A large congregation assembled in the church in the morning. After devotional exercises the pastor, Rev. S. W. DeBlois, proceeded to read an elaborate and exhaustive paper on the history of the past hundred years, so far as the records shew. It was a most interesting document, and will probably be put into some permanent form for the use of members and friends. One of the remarkable things it brought forth was that during the century of its existence the church has had but three pastors. On its first establishment Rev. Nicholas Pearson became its minister, and continued to labor with the church—whose membership for several years extended from Newport to Nictaux, about one hundred miles—till 1791, when he removed to New Brunswick. Mr. Pearson was an English Baptist who had settled in the county, and by his gifts and abilities made himself acceptable to the people.

This church from its early days became a witness for the truth on the question of baptism and communion. The church at Cornwallis was established a few months earlier in the same year, but it was at first a Congregational church, and on the 22nd of July, 1780, passed the following resolution :—

*Voted*, "That the Baptist Church of which Rev. Nicholas Pearson is pastor have no right to sit in any councell with this church (to give advice, or councell in any matters of difficulty among us,) neither have this church or any member of it a right to sit with them, or call for them as a councell so long as they renounce fellowship and communion with this church."

Subsequent conference was held which appears to have led the Cornwallis Church to different views and practice on the subject of baptism.

In 1795 the Rev. Theodore Seth Harding became the pastor of the Horton Church and so continued for 60 years. During Father Harding's pastorate he had assistance, from time to time, from several of the ministers residing in Wolfville, more particularly

from Rev. Dr. Pryor for some years. From June, 1855, when Father Harding died, to December of the same year the church was without a pastor. In 1855 Rev. Stephen W. DeBlois became its pastor and has continued for 23 years. During his pastorate there have been many remarkable manifestations of Divine power, resulting in the conversion of hundreds of souls to Christ. May he long continue, and receive constantly and frequently fresh tokens of approval in new seals to his ministry, as the years are bringing him also on towards a sixty years' pastorate. The paper occupied nearly two hours in its recital.

The Afternoon Meeting was occupied by Addresses from several gentlemen who spoke to Resolutions offered to the meeting.

The first of these was moved and spoken to by Rev. Dr. Sawyer, seconded by Rev. S. March, and spoken to by Rev. David Freeman, as follows :

*Whereas*, God in His infinite mercy and love has preserved the 1st Baptist Church in Horton for one hundred years as a visible Church of Christ, walking in His ways and preserving the ordinances of the gospel in their purity,

*Therefore Resolved*, That we place on record our hearty and cordial acknowledgement of thanksgiving and praise for past mercies and favors thus bestowed.

The second resolution was submitted by Rev. Dr. Welton and seconded by Rev. J. W. Manning.

*Whereas*, The 1st Baptist Church in Horton has been connected in various ways with our denominational enterprises in reference to education, missions and other objects during a century of advancement,

*Therefore Resolved*, That in our thanksgiving to God for His grace bestowed on this church, we would also recognize His goodness and mercy in building us up as a denomination and greatly enlarging the sphere of our operations in this land.

The third resolution, moved by Rev. Dr. Crawley, was seconded by Rev. James Stevens as follows :

*Whereas*, As a people we heartily recognize the doctrine of spiritual influences both in individuals and churches as essential to the work of conversion and to the advancement of the cause of God, and therefore note with gratitude the many revivals which have taken place in the 1st Baptist Church in Horton, and in our institutions of learning in the vicinity,

*Therefore Resolved*, That we place on record to day our earnest desire and prayer for the more abundant bestowal of the power of the Holy Spirit and the overcoming grace of God in the future history of this church and all connected therewith.

It may be known to our readers that each of these gentlemen would speak with force and appropriateness on the topics entrusted to them. The meeting was one of no ordinary interest.

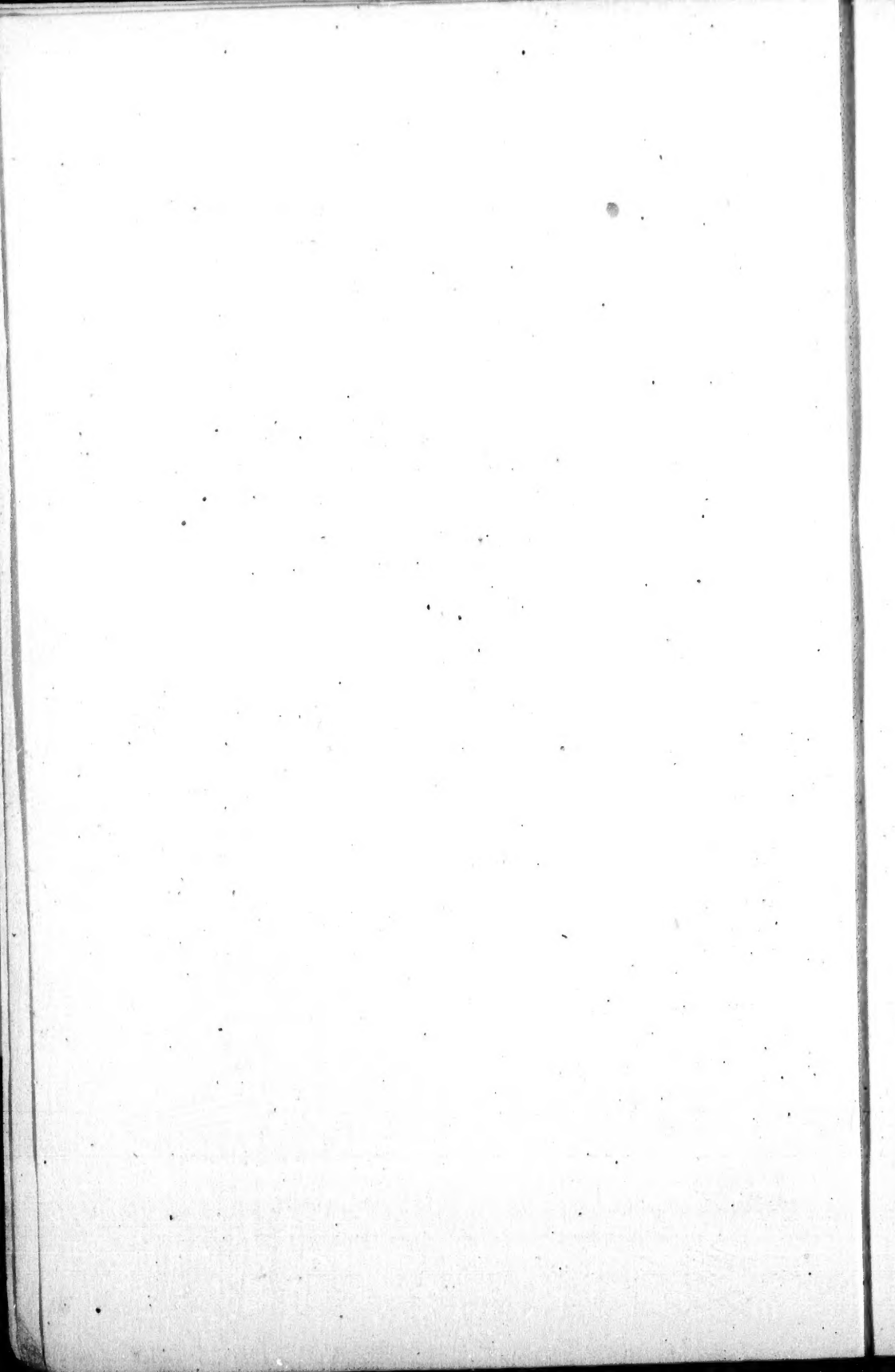
## THE CENTENARY TREE.

At the close the congregation adjourned to the grounds at the south of the Church edifice, and there planted a fine Centennial Tree—a horse-chesnut.

A basket of acorns and horse chesnuts was provided, and a number of the friends present took one, either an acorn or a horse-chesnut, and planted them around the central tree. If they should all grow there will be quite a grove, at the back of the church.

Taking the ground occupied by this, the only Baptist Church in 1778, there are now about twenty churches with a membership of 4829, which have come directly or indirectly from that one. Indeed we can hardly tell which of the churches has not had some connection with the one at Wolfville.

In the evening, Rev. S. B. Kempton preached, from 1 John v. 19, a most impressive discourse, on two great facts stated—that believers are of God, and unbelievers are in the wicked one.





# HISTORICAL SKETCH,

BY

By Rev. S. W. DeBlois, A. M.

The assertion has been frequently made, that this 1st Horton Church is the oldest Baptist Church in this Province, and probably the oldest in the Dominion of Canada. However this may be, we have authentic evidence that our Church has existed, as a regular Baptist Church, for the period of one hundred years. On the 25th of July 1778, a Church was organized at Cornwallis, but it was of the Congregational order. Rev. Henry Alline was ordained as Pastor some time afterwards. By a vote of that Church dated July 22nd, 1780, it was resolved, "that the Baptist Church of Horton of which Rev. Nicholas Pierson is pastor have no right to sit in any Council with this Church, neither have this Church or any member of it a right to sit with them."

In Menno's letters, published in the *Christian Messenger* some 20 years ago,—it is affirmed that the Horton Church was organized on the 19th of October, 1778. In our Minutes it would appear, however, that the 1st meeting was held on the 29th of October. There is only a difference of ten days. In the preamble to the account of the organization, it is stated, that a difficulty arose. There were but five brethren and sisters, who had been baptized. "According to the light that we have therein, the least ought to be seven, to act as a Church, to choose and ordain officers, and we were afraid to proceed least, that we take any imprudent steps, for fear we should cause the adversaries to triumph over us. This difficulty was removed by baptizing a sufficient number to act as a Church." The Church then and thus constituted consisted of ten members. Their names were Nicholas Pierson, Benjamin Sanford, John Clark, Peter Bishop, Silas Beales, Benjamin Kinsman, Jr., Daniel Huntley, John Coaldwell, Esther Peerson, and Hannah Kinsman. Nicholas Pierson was called to the Pastorate, and Benjamin Kinsman, Jr., was chosen Deacon and Clerk. Mr. Pierson was an English Baptist, who had settled in this County, and, by his gifts and abilities, had made himself acceptable to the people.

The ordination services were held on the 5th of November following. The Congregational Churches at Newport and Falmouth were invited to send delegates. Henry Alline preached the Ordination Sermon: the text is not given. Benjamin Kinsman, Jr., laid hands on the head of the candidate, and gave him the charge. Benjamin Kinsman, Jr., was then set apart to the office of Deacon,



by the laying on of the hands of the newly ordained Pastor, and receiving a solemn charge from him.

The Church thus organized, with its Pastor and Deacon, proceeded in the regular way. During the year following ten persons were baptized by Elder Pierson, the most noteworthy of whom was Thomas Handley Chipman, known afterwards as one of the Fathers, cotemporary with the Hardings, Mannings, Dimocks, and others. The Articles and Covenant of this church were in substantial agreement with those now held and published by the Associated Baptist Churches of this Province. It appeared to have been the custom in those days for the newly baptized members of the church to sign the Covenant as well as in other ways to express their assent to the same, which continued to be the practise till the year 1811. The original document, with the signatures, has been preserved till the present time.

The Scriptural practice of Restricted Communion was fully adopted by the church for the first two years of her organization, and in February, 1779, an application from the Congregational Church of Cornwallis for occasional communion was refused. But in the year 1780, "a vote was passed by the church for the "Congregational brethren which are sound in the faith to sit down "with us at the Lord's table occasionally, and that the mode of "baptism is no bar of communion."

The ground, or territory, covered by the church was very extensive. The country was sparsely inhabited, and the members resided at great distances from each other. Although it was called "The Church of Horton and Cornwallis," we find notices of church meetings, baptisms, and preaching services as far east as Newport, as far west as Nictaux. But as the population increased, and other organizations sprung up, the boundaries became smaller and more restricted.

The discipline of the new church seemed to be in a healthy condition. A sad case of transgression occurred, in the second year of her existence, which was promptly dealt with. One of the offenders was excluded, and the other, on manifest repentance and confession, was restored. The matter is fully related in the Church Book, and the quaint language employed, the vigor and boldness of speech, the imperative authority with which the church's verdict is expressed, give the whole matter a very interesting, though painful aspect. One or two extracts will suffice. "Oh Daniel, you were "taken from the wild herd of sinners, and placed as a lamb in "Christ's fold, and we expected you would have been a comfort "and a credit to us, but you have been a trouble and a disgrace. "Your sin has found you out." Then nine aggravating circumstances attending that sin are pointed out. "You have disgraced "your creditable family and endangered bringing of them with "sorrow to the grave. You have brought sorrow and disgrace "upon the church of God, &c., &c., and having become thus ripe,

"for the ordinance of excommunication ; in behalf of this church, and in the name of the Lord, I excommunicate you from our Communion, disown you as a brother in Christ, and declare that you are no more to us than a heathen man and a publican."

In January 1780, Peter Bishop was appointed Deacon, and was set apart to the office, by the laying on of hands, and a solemn and scriptural charge from Elder Pierson.

In the year 1779 and 1780, thirty persons were baptized ; among whom we find the names of Stephen Benjamin, Simon Fitch Cyprian Fitch, Margaret Witter, Samuel Spinney, Jonah Gates, Daniel Woodbury ; the descendants of whom, here, and at Wilmot are well-known dwellers in the land.

The year 1780 and 1781 seems to have been a year of spiritual dearth. No baptisms are recorded. There was a great deal of controversy with the Congregational Church of Cornwallis, and with the Congregational Churches of Newport and Falmouth, in reference to certain erroneous expositions of doctrine, by the Rev. Henry Alline, chiefly in reference to ordinances, Mr. Alline taking the ground, that neither baptism, nor the Lord's Supper were obligatory, but a mere matter of choice. Several conferences on the subject took place, without any apparent result, save that of widening the breach between the churches. On the 2nd of June 1781 the following vote was carried, viz : "That the brethren and sisters of the church ought not to go to hear any man preach that is suspended or under admonition."

Between October 1782, and October 1783, there were no baptisms, but five persons were received, who had probably been previously baptized, on a relation of their christian experience. On the 11th of October 1783, there was one baptism. On the 1st of November ensuing, the following resolution was passed, viz : "That no controversy or dispute, should be brought into the church when met to renew covenant on Saturday, before coming to the Lord's table, and that any persons so doing hereafter, must be looked upon as offenders."

During the years that follow up to 1787 there were but few, if any, manifestations of Divine favor. The church had evidently fallen into a low state. A few feeble efforts were made to induce a better state of things. On February 2nd, 1784, Elder Pierson and Deacon Bishop, were appointed a committee, "to labor with our brethren and sisters at Horton, that have for some time absented themselves from the church, and to cite them to appear before the church at the next meeting." But the committee never made any report, and the results of this action are not known. The truth is, that this was a period of great spiritual darkness over the whole land. In 1784 Henry Alline died, and the day of our fathers and pioneer evangelists in the great gospel work had scarcely dawned. Thomas Handley Chipman had begun to preach, but had not come out into the clear scriptural views which he afterwards

embraced. Mr. Payzant had commenced his labors at Cornwallis, but with little effect at that time. The close of the American war had brought large additions to the population of the province, but they were not generally of a character to promote vital godliness. In a letter from Father Manning, quoted by Menno, the following remarks occur: "They came to our shores in thousands. Among "these were many men of high character and merit, many belonged "to the learned professions, particularly the law, who of course, "became the leading men in the provinces, and who, no doubt "proved a blessing to the country in many points of view. But "the great mass of the emigrants were of a different description; "many of them were disbanded soldiers, &c. Such an assemblage, "coming directly from the seat of war, would be ill calculated to "benefit the morals of the rising generation. Vice of every kind, "incident to the camp and navy, prevailed. The common schools "were generally of a very inferior character, and in many districts "there were no schools at all. Teachers were generally intemperate. "The last four schoolmasters I was under were all fond of stimu- "lants. Our youth were corrupted, and many of them became "adepts in wickedness."

To return to our records. On the 5th of May, 1787, the church met at Horton, and Joseph Dimock told his experience and was baptized. Joseph Dimock, one of the fathers, began to preach soon after his conversion. He went to Chester. For a time he assisted the Rev. John Secomb in his labors, and then succeeded him in the pastorate. Mr. Secomb was a Congregationalist, a graduate of Harvard. After his death Baptist sentiments began generally to prevail among the people. Mr. Dimock doubtless aided the movement, and joyfully baptized all who presented themselves until finally the whole church, with the exception of one Deacon, had submitted to the ordinance. Mr. Dimock was a man of great discernment, he was an able preacher, and possessed a peculiarly sweet and amiable disposition.

The next reference in our Minutes is not so favorable, although it is made to one who afterwards became, by the grace of God, one of our most venerable and respected preachers. On Sept. 13th, 1787, it was voted, "That as Mr. Harris Harding is unbaptized, "and treats the ordinances with indifference, if not contempt, we "cannot fellowship him as a preacher of the gospel."

Sixty-two years afterwards I was in Wolfville, when this venerable servant of God passed through the place on his way to Halifax, to have his portrait painted, to be placed in the College Library. The treatment he received at that time was far different from the tenor of this resolution.

From Sept. 13th, 1787, to May 16th, 1789, there are no records extant. In the months of May and August 1789, thirteen were baptized and joined the church.

Although it is not specifically stated, we have reason to believe

that in 1784, the year of Henry Alline's death, there were eighty members in the church.

From August, 1789, to February, 1791, we find another gap in the Records. In April and July, 1791, thirteen more were added to the church by baptism.

It is stated by Menno that in this year Rev. Mr. Pierson resigned the pastorate and removed to New Brunswick.

About the year 1793 Bro. Peter Martin began to preach, visited Chester and other places, and was exceedingly useful, though we find no record of his ordination. In June of that year we find the following Record on the Church Book: "Agreed that Bro. Peter Martin is blessed with a gift that he ought to improve as the Lord shall call him."

In 1794, Sept. 29th, we find the following Record: "Bro. Thos. Handley Chipman gave satisfaction to the church for his irregular proceedings at his ordination, and the Lord's Supper was administered the next day by Bro. Chipman."

The year 1795 was the first year of Father Harding's connection with this church. He had been, as you are well aware, a Methodist itinerant preacher stationed at Horton. He labored assiduously and conscientiously, but the instincts of his mind were decidedly Augustinian or Calvinistic. The doctrines of free and sovereign grace in conversion, the entire and total depravity of the human will, and the complete safety of believers in Christ, were more and more dwelt upon. Baptists, Congregationalists and Presbyterians flocked to hear him, while his Methodist brethren became more and more dissatisfied. I think it is well understood that the ground of his separation from his former connection was not a change of views with respect to *ordinances*, but with regard to *doctrine*. The sharp points of contrast which then existed in this respect seem to have been somewhat blunted in modern times; whether the change be beneficial or not we will not venture to assert.

With extreme regret, and after a long struggle, Mr. Harding felt it to be his duty to renounce his connection with the Methodist Church. His mind soon became again disturbed, and this time on the subject of ordinances. He made a thorough examination of the Word of God on this subject, and being convinced that the immersion of believers on a profession of faith was the only baptism enjoined in the Scriptures, came to Halifax and was baptized by the Rev. John Burton, on the 31st of May, 1795. On the 6th of June, in the same year, the church met at Horton, and it was agreed "for Bro. Theodore S. Harden to preach to us for the term of six months, and furthermore that we will contribute towards his support."

On Feb'y 13th, 1796, the church met at Horton, and "agreed to give Bro. Theodore S. Harden a call to settle with us, and also chose Deacon Bishop, Bro. Cyprian Davison, and Bro. Simon

"Fitch, as a Committee to look out and agree for a suitable place "for a parsonage, and likewise to draw up a subscription to see if "they can raise money for that purpose." Mr. Harding's answer being favorable, he was ordained pastor on the 31st July, 1796; the Rev. John Burton, of Halifax, and Deacons Benjamin Kinsman and Peter Bishop taking part in the services. Father Harding was then in the 24th year of his age, full of vigor, energy and mental power. Those who remember what he was at 70 or 80, what a majestic voice! what magnificent language! what glowing imagery! what affectionate earnestness! even then, in the "old man eloquent," can well imagine what he must have been in his early days. It was a choice of which the Holy Spirit must have had the sole direction, as subsequent events soon made manifest. During the first year after his ordination fifteen were added to the church by baptism. During the following years, up to January 1st, 1800, one hundred persons were baptized, amongst whom was Zeruiah Harding, formerly Zeruiah Fitch, the beloved wife of the Pastor. The church was then twenty-two years old. There is no statement on the book of the number of members, and there are no printed Minutes of Association to refer to. The Association then had only held its first Session. We find that the records were not kept with close accuracy, so that on many points we are left in doubt. In some places it is stated, "a great number were baptized," when the list given amounts to a comparatively small number. There were some exclusions noted, some acknowledgements and restorations mentioned, but no dismissions, or reception by letter from other churches, and no deaths recorded. In the year 1800 six were baptized.

In the year 1801 the second meeting of the Association was held in Horton. The Introductory Sermon was preached by the Rev. James Manning, from Malachi ii. 7. The return of membership from this church at that time was one hundred and eighty-five.

After March 30th, 1799, we find no record of the church meeting at any place outside the limits of the township of Horton.

Rev. Edward Manning, the Pastor of the Congregational Church at Cornwallis, had about that time become a Baptist. The Cornwallis Church maintained a mixed character till about the year 1807, when Father Manning and the Baptists withdrew and formed a Baptist Church, now the First Cornwallis Church.

On the 6th of July, at a meeting of this church, Brethren Simon Fitch, Cyprian Davison and Ahira Calkin were appointed ruling Elders. In what respects this office differs from that of a Deacon in a Baptist Church is not stated. The office did not continue long, as we find no subsequent mention of it.

During the year 1802, there were three exclusions, one for holding Atheistical principles. In 1803, there were eight baptized.

In this year Deacon Simon Fitch was chosen Clerk of the church. He was the father of our late Deacon Fitch. In 1805, a



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In 1805, a

vote was passed, "that any member absenting himself three or  
"four months from church meetings, should be looked upon as an  
"offender, and dealt with as such."

The first record of a letter of dismissal being granted from this  
church to join another, occurs in 1805 ; when Nathaniel Parker  
and wife, Joseph Morton and wife, Elias Graves and Parnell  
Wheelock, were dismissed to join the Church of Christ at Annapolis,  
under the pastoral care of the Rev. Thomas Handley Chipman.

In this year, 1805, the Association again met at Horton ; but  
the Minutes are very scanty. A council was appointed to advise  
the church in Cornwallis in reference to the difficulties about  
baptism, already alluded to ; but without any apparent results.

In December, 1808, there was a meeting of the Horton Church,  
"to consider and solve the difficulty concerning close communion.  
"A vote was called, and a majority are in favor of close communion.  
"If the other brethren are not satisfied, there is to be a Council to  
"settle the difficulty."

As the Council was not called, it is to be presumed that the  
other brethren became satisfied, and thenceforward the church was  
a close communion one. On the same day the following vote was  
passed, "That when a brother or sister is excommunicated it shall  
"be done in a church meeting, and not on the Sabbath day." In  
the year 1811 this motion was virtually rescinded by a resolution  
that "members, when turned out, should be read off by Deacon  
"Read in public on the Sabbath Day."

A period of nine or ten years followed, which was a very dark  
period in the history of the church. Father Harding was often  
absent on missionary tours and the church did not prosper. Still,  
discipline was well attended to, and a large number of exclusions  
and suspensions are recorded. In July 1812, occurs the following :  
"About thirty at Conference Meeting," in August, "Church Meet-  
ings very thin. The cause in much disgrace." During this period  
there were not more than 7 or 8 baptisms reported.

In the year 1810, the Baptist Association was held at Sackville,  
N. B., and the number reported in this church at that time was  
270. In June, 1812, Simon Fitch resigned the office of Clerk,  
and James Brown was appointed in his stead. In April, 1814,  
Bro. David Harris was recommended to other churches of the same  
standing, as useful in his public speaking." In 1815, though the  
Association was held in Cornwallis, and Theodore S. Harding's  
name appears in the list of Ministers, there was no letter from  
this church, and the number of members had decreased to 220.

The following resolution, passed by the Association, apparently  
in a very forcible and peremptory manner, calls for some explana-  
tion. "Voted, That Elder Theodore S. Harding and the Horton  
"Church, of which he is pastor, are no longer in our connection."  
At a Church Meeting on the 1st of June, 1816, the following vote  
was passed : "That Bro. Simon Fitch and Bro. Samuel Bishop

"should write a letter to the Association to be held at Nictaux, in the County of Annapolis, requesting an explanation of the conduct of the Association towards us." The letter was written and sent, and at the Association a committee or council was appointed to confer with the Horton Church. The conference was held, suitable explanations were made, and satisfactory results achieved, for in the year 1818 we find the Horton Church again taking her place in the Association, but with a sadly reduced membership of forty-five only. This is professed to be accounted for in a note in the Minutes, saying that the church in Horton was newly constituted, the former one having been dissolved several years ago. This we believe, from a thorough examination, to have been a mistake. We find in the book the records going on—1811, 1812, 1813, 1814, 1815, &c., and surely so important an event as the dissolution of the church would find a place, but not so. Bro. James Brown, Clerk, is succeeded by Bro. Samuel Bishop, and there is no hint even at such a thing as the church becoming disorganized. It is very probable that a very severe sifting process took place, by which the membership was greatly reduced, though the church still remained in existence. This diminution may also be explained by another fact.

In the years 1818, 1819, and 1820, Father Harding was at Fredericton, and Elder David Harris supplied his place. The pastoral relation was not dissolved, but only suspended for a time. During Father Harding's absence, several members of the church who had embraced Arminian and open communion sentiments, after considerable controversy and debate withdrew or were excluded, and formed a separate organization, and began to build a place of worship at Greenwich. After a time, however, some difficulties having arisen between the parties to this new movement and their leader, a large portion of them united with the Methodists, and the meeting-house at Greenwich fell into the hands of that body and has continued in their possession ever since. This defection was very much felt by the church, and perhaps wiser and more judicious councils would have retained many who departed at that time.

The last record in our old church book, is dated June 5th, 1819. The next book, containing the records for eleven years, is not to be found, although I am informed that it was in existence some thirty years ago; our information must therefore be derived from Associational Minutes.

In the year 1822, the Association was held at Horton. Rev. J. Munro was chosen Moderator. Rev. T. S. Harding preached the Introductory Sermon from Heb. xii. 28, 29. The Horton Church reported sixty-one members. The following resolution might with profit be revived in modern times. "That this Association recommend to the churches of which it is composed, to write their letters as short and comprehensive as they conveniently can,



"avoiding digressions from their proper object." The Minutes close with the following remark : "This session was to many a time "of refreshing from the presence of the Lord."

About the year 1820 the new Baptist Meeting-house at Wolfville was built. The one preceding it was a sort of compound of Meeting-house and Court-house, the gallery being decked over during the week of court, which was then held at Wolfville. At other times it was open for the use of all denominations. The new Meeting-house in those days was considered a triumph of architecture, and it certainly was an improvement on the barn-like edifices of preceding generations. Two things were introduced into this house which were strenuously resisted by many conscientious persons. The first was a stove to keep the people warm while listening to preaching. The second, 'Oh tell it not in Gath !' was a bass viol—and a tuning fork—in order that the choir might sing Turner, and Caroline, and Lennox, with more correctness of time and tune. However, these improvements held ground until furnaces and melodeons supplanted them ; although the dispensation of stoves, and the unctuous drippings of the sanctuary, still hold their sway in some places of worship. In 1825 the Association was held at Amherst, and the number of members in this church was reported as eighty-six.

In 1828, the Association was held at Horton, and the church at that time reported a membership of ninety. This was a very important gathering. Granville Street Church, Halifax, was received into the Association : Delegates ; Alexis Caswell, Lewis Johnston, J. W. Nutting, Edmund A. Crawley. A curious incident occurred in connection with this Association, that may be worth relating. After the delegates had been appointed by the Chester Church, there were five sisters, recently baptized, who desired very much to attend the Association, but could find no way to get there. After much deliberation, they decided to make their way on foot, and headed by one who was living in 1854, Mrs. Edward Hickman, always afterward known by the appellation of Joshua, they came, through the woods, a distance of fifty miles. As they were descending Horton Mountain, Elisha DeWolf, Esq., generally called Judge DeWolf, met them, and in his usual bluff, kindly way enquired where they had come from, and whither they were going. They told him their names and their errand. "Well," he said, "this is wonderful ; you five women have walked all the way from Chester. When you get to Horton Road," as Wolfville was then called, "go to my house, Judge DeWolfe's,—any one will tell you where it is,—and tell Mrs. DeWolf to lodge and feed you, and entertain you comfortably till your Conference is over"—and they were, as I was afterwards informed, entertained right liberally, at this gentleman's house, who, though himself an Episcopalian, was father of a numerous progeny amongst whom both Methodists and Baptists occupied prominent positions.

The Association of 1828 deserves to be held in lasting remembrance by the friends of Acadia College. A prospectus of a Literary and Theological Seminary, proposed to be established in Horton, N. S., was read; and, after a discussion of the subject, it was unanimously approved, and a number of persons were chosen and appointed a Committee, with instructions and authority to correct and improve the Prospectus, and to proceed with the necessary arrangements for the establishment of the contemplated Institution—the Committee to have the power of adding to their number. The committee met according to appointment, in Horton, on the 24th and 25th June, and agreeably to their instructions, completed the Prospectus as then published in the appendix, whereby the committee, with the addition of several individuals, are formed into a Board of Directors, and a Committee of Management is named for transacting the business of the Society.

*Voted*, That the Prospectus, when prepared, be printed, as an Appendix to our Minutes, and the several Churches connected with the Association, together with their Pastors, are solicited to use their exertions in collecting subscriptions and donations towards this object.

In 1829 the Association met at Yarmouth, and reported one hundred and fourteen members in this church. In the Minutes appeared also the following notice of the church:—

*Horton*.—The prospects of this Church appear very cheering. There has been a considerable increase since last Association, and there is at present the appearance of a general awakening in the settlement adjoining the Gaspereau River. Many young persons, especially, seem deeply impressed with a sense of their eternal interests. There appears to be a very deep interest felt by the Church, for the welfare of our Infant Institution—and they speak in the most pleasing terms, of the worth and assiduity of Bro. Chapin, the Teacher.

In 1830, the Association met at Nictaux. The Horton Church reported eighty baptized during the year past, making the total membership two hundred and twenty-two—thus bringing the number up to what she was previous to her exclusion from the Association in 1815. The following report of her condition occurs:

The prospects here are truly pleasing, a lively zeal appears to pervade the Church, and render the ordinances of God's House both profitable and delightful. The number of *eighty* added since the last Association, bears testimony to the Lord's goodness and mercy to precious souls in this district; and we rejoice in believing, that the work of grace still prevails. The Letter warmly commends the interests of the youthful Institution there, to the prayers and exertions of their Brethren.

The year 1831 brings us again to our Minutes for a short time. In that year the Rev. John Pryor was appointed principal of Horton Academy. It appears from subsequent memoranda, that he was appointed Clerk of the church at that time; T. S. Harding, Pastor; Ezra Reed, Daniel Lockhart, Peter Strong, Alexander McPhail, Elisha Harris, Deacons. The number of members reported is two hundred and ten. During the year past Rev. Jas. Stevens was ordained as an Evangelist, and sent as a messenger to the Association. During the year several cases of discipline

occupied the church, in some instances with very favorable results.

In the year 1832, thirty baptisms are reported, and the membership two hundred and forty-eight. In this year, the following resolution was passed March 31st :

*Whereas*, The use of Ardent Spirits has been found, by experience, to be the source of evils of incalculable magnitude, both as to the temporal and eternal interests of individuals, families and communities,

*And whereas*, The prevalence of this vice has such a fatal effect in hindering the success of all the common means which God hath appointed for the moral and religious improvement of men,

*And whereas*, Duty to God and their fellows require every professor of Christianity to abstain from every thing that shall in any degree retard the progress of the gospel,

*Therefore resolved*, That we members of the Baptist Church in Horton will abstain from the use of ardent spirits ourselves, and that we will not allow the use of them in our families, except as a medicine, nor provide them for the entertainment of our friends, or for persons in our employment, and that in all suitable ways, we will discourage the use of them in the community,

*Resolved*, It shall hereafter be a standing rule in the admission of members that each of them sign the aforesaid pledge of total abstinence.

The above resolutions passed with but one dissenting voice.

About this time Samuel Witter was set apart to the office of a Deacon. Bro. Witter was a man of a kind and genial spirit. He was also by general consent appointed Chorister, for which office on account of his fine voice and musical talent he was eminently suited.

On the 4th day of August in this year three persons related their christian experience, were received by the church and baptized the next day ; Isaac Chipman, Charles D. Randall and Samuel Richardson. Isaac Chipman was then fifteen years old. He had been studying at the Academy a little over three years, and had made remarkable progress in his studies. After remaining two years longer he went to Waterville College, and returned to Horton in 1840, to take charge of the Mathematical Department in Acadia College. Of his labors in the college, and for the college, abler pens than mine have written. It may be truly said that from the time of his appointment until that sad dark day, the gloomiest of all in Acadia's records, when he with others was so suddenly taken from us, Prof. Chipman lived for the College. It may be said that he died for it. Samuel Richardson, after teaching at Truro and Fredericton, went to Newton, preached for some time in New England, then at Clements, N. S., and died in St. John, N. B.

In this year, 1832, the first Sabbath School was organized at Wolfville, under the superintendence of Mr. Pryor. It was held in the gallery of the meeting-house. The school assembled in the singers' seats for the closing exercises. The sessions were from the 1st of May to the 1st of November, and it was not for several

years after the organization, that a winter session was considered advisable.

In July, 1833, Mr. John W. Barss, having related his Christian experience, was received by the church and baptized the next day. In the years 1832 and 1833 there were forty-one baptized.

In the year 1833, the monthly missionary meeting, called, "The Missionary Concert of Prayer for the Heathen," was organized, and has continued ever since with but two interruptions, viz., in August, 1872, when the church was closed by the authorities on account of the prevalence of small-pox in the village, and in December, 1877, on the evening when the College was burned.

From 1833 to 1850, we have no records. Whether any were kept or not cannot be ascertained. It is most lamentable that during a very important period of the church's history, in which four hundred and eighty-eight persons had been baptized, a new church had been organized, many members had been received by letter, and dismissed to other churches, members excluded, restored, died, we have no official record. The only data by which we can ascertain anything is the memory of persons now living, and the Minutes of the Associations.

In 1835 the Association was held at Wolfville. The Introductory Sermon was preached by the Rev. I. E. Bill from Mark xvi : 15. Rev. Chas. Tupper was Moderator ; Rev. William Chipman was Clerk. This Association was largely attended. The meeting was held in the middle of the week, instead of beginning on Saturday. Some persons liked the change ; others did not. There was a great deal more preaching at Associations in those days than now. Business was transacted in a leisurely kind of way, and the session was often protracted over three days. During the previous year the cholera had raged in Halifax and a large number had fallen victims to the pestilence ; but this calamity had been overruled for good, for at this session Granville Street Church reported an addition to her membership of fifty-five persons.

In 1836 the Association met at Halifax. Elder Manning preached from Jonah iii : 2, "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." Although Halifax could not then be considered a great city, there can be no doubt that Father Manning fulfilled the command with all his might. At this Association there were no additions by baptism reported from the Horton Church, but the year following there were a great number, one hundred and twelve, baptized, making the whole membership three hundred and sixty-seven. In the year 1838 the contribution from the Horton Church for missions was \$90.25, a small sum, but large compared with other churches, in fact the largest of any church in the Association, Granville Street, Halifax, coming next with \$54.50. At the close of this year Acadia College was founded. Revds. E. A. Crawley and

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John Pryor were appointed associate Professors. Our institutions of learning at this time occupied a very prominent position, not only in the denomination, but in this community. Mr. Pryor, though never formally appointed to the office, was in reality assistant Pastor, also Clerk of the church, also Superintendent of the Sabbath School. The young ministers, not possessing to any great extent the facilities for travelling now enjoyed, labored assiduously within the district occupied by this church. They were foremost in the prayer meetings; they visited a great deal among the people, and an incalculable amount of good was effected in a certain way;—but, in other ways, the effect was not good. The gifts of the church, as a church, were not brought out; the members, many of them, seeing the ability and willingness on the part of the teachers, young ministers, and pupils of the College, gradually withdrew into the background, and became growingly remiss in taking up the burdens which they ought to have assumed. This change was, of course, very gradual, but still, as the years rolled on, it became very apparent. In the year 1839, fifty-five were baptized, and in the year 1840 sixty-two, making the whole number four hundred and eighty. In the year 1841 eighty-two were baptized, and the number of members amounted to five hundred and sixty.

The revival of 1840 and 1841 was one of great power. The writer was a boy in the Academy at that time. Every student in the Academy and College, with one exception, professed to be savingly converted to God. Three times every day, for weeks, the old meeting-house was thronged with attentive and deeply interested congregations. There were prayer meetings between the services, in the village and on the Hill. Prof. Chipman was earnestly engaged in the work. Brethren Geo. Armstrong, R. E. Burpe and A. S. Hunt were specially active. Rev. Jno. Chase came from Bridgetown, Father Manning and David Harris from Cornwallis, and others from other places came with glad hearts to witness the manifestations of God's power, and give their assistance in the work.

In the year 1841 and 1842 a number of brethren and sisters, living in the southern section of the district, were set off to form the Second Baptist Church at Horton, having their headquarters at Gaspereaux. Rev. Benjamin Vaughan was ordained their pastor. In the course of years, the church thus organized has outgrown the parent church, having at the present date over a hundred more members.

In the Association of 1843, the 1st Church, Horton, appeared on the Minutes with a somewhat diminished membership of four hundred and twenty-five, owing to the above cause. In 1844 there were no baptisms reported, and the number of members had diminished to four hundred and ten. The years 1843-'4-'5-'6 seem to have been a time of great spiritual dearth. The peculiar

position occupied by the College, as a young institution opposed by combined forces in the Legislature, threatening every moment its destruction, necessarily forced many of our ministers and brethren into the arena of political conflict, not so favorable perhaps to the development of piety as some other sphere would be. Some of our churches felt the results. At the yearly gathering of 1846 the following resolution was passed :—

*"Resolved, That this Association being solemnly affected in view of the fact that vital religion is not advancing amongst us, recommend to the churches to set apart a Day of Fasting and Prayer with special reference to this subject."*

The year 1846 was held by the church as the Jubilee, or fiftieth year of Rev. T. S. Harding's pastorate of this church. In March of that year a large assembly was convened in the Academy Hall. Many ministers and brethren from a distance were in attendance. A tea-meeting was held, the proceeds of which were presented to the pastor as a donation, and the occasion was one of intense and joyful interest.

The year 1848 was a wonderful year in the history of our institutions of learning and also in the history of this church. The close of 1847 was marked as a time of fearful declension and terrible spiritual apathy, but there were some in the church who grieved over this state of things and were sorrowful for the solemn assembly; who wept when they remembered Zion. Some of them ventured to speak to others. In some year previous to this an alteration had been made in the meeting house. The choir were confined to one long seat in the gallery, opposite the pulpit, the remainder of the space was partitioned off, floored and seated, forming a sort of vestry, small and inconvenient, but the only place where social meetings could be held. In this a few sisters began to assemble, to pray for the church and plead with God for perishing souls. As they continued, their supplications became more earnest and direct. They even ventured to mention specific cases by name in their prayers. The Lord heard and answered. The ministers felt the effects of this little prayer meeting. They began to preach as if they were inspired. Enquiry meetings began to be held. The little vestry was crowded with earnest, anxious enquirers. The meetings were moved down to the body of the house. Soon that was too strait. Simultaneous meetings were held. The College and Academy were abundantly blessed. Of all the students in both institutions, not one remained without a hope in Christ. In that Associational year the number of baptisms reported was 144. Arthur R. R. Crawley, the missionary to Burmah, and Laura Johnston, who afterwards became his wife and co-laborer; E. B. DeMill, whose short life in the ministry was a most successful one; Thomas W. Crawley, now preaching in Saint Andrews, N. B.; and others in the ministry and out of it, were the fruits of that revival. Not only so, many of these young people wrote home



to their friends, to tell what God had done for them, and their letters were remarkably blessed. At Halifax and St. John, N. B., there were several persons who dated their christian experience and first impressions, to letters received at this time. Not only so, in the first years of my pastorate, several persons joined the church here, and at New Minas, who believed that at this time—1848—they had given their hearts to God, but had not then courage to make a public profession of the same.

The year 1849 was the jubilee year of the Nova Scotia Baptist Association. It was held at Wolfville. Rev. T. S. Harding preached the Jubilee Sermon, Father Manning who had been appointed, being unable, through ill health. The text was a noble one, Psalm lxviii : 11, "The Lord gave the word ; great was "the company of those that published it," and those who heard the sermon can testify that it was grand, fervent and majestic, as all Father Harding's utterances were.

The Introductory Sermon was preached by Rev. C. Tupper, from Eph. iv : 15, after which a collection was taken in aid of Home Missions, in addition to the collections of the preceding day.

As before arranged, the Historical Sketch of the Association was then read by the Rev. S. T. Rand, and ordered to be published in the *Christian Messenger*, as a permanent record of important denominational history.

The topics and speakers assigned to this occasion were as follows :

Providence in the History of Christian Missions for the last fifty years.

Prominent indications and obligations of the present moment of the world's history, in its relation to the kingdom of the Saviour.

Causes of humiliation and rejoicing, as found in the history of Baptists in these provinces, during the half century past.

Gathering claims and responsibilities, and demanded energies, of the present and the future, in connection with the Baptist denomination of these provinces.

Addresses by Dr. Crawley, Hon. J. W. Johnston, Rev. A. D. Thompson, J. W. Barss, Esq., Revs. E. Manning, and T. S. Harding.

The whole proceedings were declared to give great satisfaction.

The number of members reported in the 1st Horton Church that year was 529.

In the following year, 1850, Dr. Pryor resigned his position in the College, and removed to the United States. An affectionate address, accompanied with a gift of eighty dollars, was presented to him by the church, before his departure. In December of that year, the following entry is found in the church book : "Upon "Dr. Pryor's removal to the United States, Bro. Simon Fitch was "appointed clerk of this church, and this book was placed in his "hands by Professor Chipman, and the following minutes taken by "Prof. Chipman, up to Nov. 3rd, 1850, were handed me for "insertion. And may God grant me grace to make a faithful and



"true record of whatever may be deemed necessary for the glory of God, and the benefit of the church." This year was the last of the existence of the Nova Scotia Baptist Association. At Nictaux, in 1850, the Association was divided into three, Eastern, Western, and Central. The number reported from this church was five hundred and twenty. The church at this time was in a low condition. The causes already adverted to, had produced their legitimate effects. Almost every thing depended on the College. When the vacation began, the prayer meetings were discontinued for three months, and the Sabbath School would dwindle down to almost nothing. During term time, there was activity, energy, and work; but the chief movers were professors, teachers, and pupils. The removal of Bro. J. W. Barss from Halifax to Wolfville, proved very advantageous to the church. During this year efforts were made to secure a definite salary for the pastor, and also engage the services of an assistant pastor, but the results of these efforts were discouraging in the extreme. On the 30th of May, 1851, we find the following record:

"Conference meeting, a very small attendance, but a very solemn meeting. Rev. Dr. Cramp was present, and presented a letter from the Baptist Church at Montreal, speaking in the highest terms of the Dr. and Mrs. Cramp, and recommending them to the Christian fellowship of this Church. A vote was called, and unanimously passed, to receive our dear brother and sister, into the bosom of this church, after which our brother addressed the meeting, in a most feeling and pathetic manner. We have cause to rejoice in the acquisition of so valuable a member, and may the Lord of the harvest cause him to be a great blessing to us in the present low condition of our church, in reviving its drooping energies, and to Him be all the praise."

In September, 1851, the Baptist Convention of Nova Scotia, New Brunswick, and P. E. Island, was held in Wolfville. There were forty-nine members present. Twenty-three ordained ministers. Rev. T. S. Harding, president. The sermon was preached by Rev. E. D. Very of Portland, N. B.

On Nov. 1st, in this year, Bro. J. W. Hartt and Mrs. Prudence Hartt were received, on a letter of dismissal from the church at Wilmot. Bro. Hartt was Principal of Horton Academy, which position he occupied with credit for nine years. He was also appointed Superintendent of the Sabbath School, which position he also held until his departure in 1860. At the first Conference meeting, in December, 1851, a Committee was appointed to secure, if possible, a correct list of the members of the church, to report those who were in good standing, and those who were remiss in their attendance, and make as searching an investigation as the nature of the case would allow. This was an exceedingly difficult business, as for seventeen years previously no record had been made. The Committee, however, worked faithfully and energetically, and on

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the 31st January, 1852, presented their report. The list of members was reduced more than one half. The return to the Association in 1851 was five hundred and seventeen members, in 1852 it was reduced to two hundred and forty-three.

In June 1862, we find the following record: "It becomes my duty "to record the awful effects of a sad calamity that took place on "Monday, June 7th, which has filled the hearts of the denomination "with the most pungent sorrow, and has deprived us of the "valuable services of Prof. I. L. Chipman, who was an esteemed "member of this church, and the Rev. E. D. Very, together with "four of the students of Acadia College, viz., Messrs. Benjamin "Rand, of Cornwallis, Antony E. Phalen, of Rawdon, William H. "King, of Onslow, and Wm. E. Grant, of Sydney, C. B., including "also Perez Coldwell, one of the boatmen, who were all drowned "by the upsetting of the boat on their return from Blomidon."

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During the years 1852-3 thirteen were baptized. Efforts were made and continued during this and following years to secure the services of a co-pastor; but all the negotiations terminated in nothing. Meanwhile, Dr. Cramp supplied the Wolfville pulpit part of the day, some of the students went to Canaan, and Rev. John Chase took charge of Walbrook, then an important out-station of the church. On the 17th of August, in the year 1853, by a vote of the church, a Council was held at Wolfville for the purpose of advising the church in reference to the ordination of Bro. A. R. R. Crawley as a missionary to the East. The Council was unanimous. A large congregation assembled in the meeting house at 2 o'clock, P. M. The ordination sermon was preached by Rev. E. A. Crawley, D. D. Questions were put to the candidate by Rev. T. S. Harding. Rev. W. Chipman offered the prayer of Ordination. Rev. J. M. Cramp, D. D., gave the charge to the Candidate.

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On the 15th of September, 1854, Mrs. Zeruiah Harding, the beloved wife of the Pastor, died.

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The year 1855, will not soon be forgotten. It was a time of spiritual ingathering. Special services were begun about the 15th of March, and were continued several weeks. Services were also held at Walbrook, under the supervision of Rev. Jno. Chase. Sixty-nine persons were baptized, a large number of whom were connected with the Academy and College. Among these appear the names of D. F. Higgins, now Professor Higgins; Henry Vaughan, who after a short but successful pastorate of the Germain Street Church, Saint John, N. B., was called away at a very early age; C. F. Hartt, afterwards Professor Hartt, famous as a Naturalist and Scientific man, who died last spring; T. A. Higgins, for many years Principal of Horton Academy, now Pastor of the Church at Annapolis Royal; T. H. Rand, Superintendent of Education for New Brunswick; R. V. Jones, now Professor Jones; A. DeW. Barss, now Dr. Barss, Treasurer of Acadia College.

On the 8th day of June, 1855, we find the following Record :  
 "Theodore Seth Harding died this evening, at twenty minutes  
 "past 11 o'clock. Our dear aged pastor has gone to reap the reward  
 "of his labors : may his mantle fall upon some favored Elisha,  
 "who may be fully qualified to break unto us the bread of life."  
 At the church meeting in July following, appropriate resolutions  
 were adopted, testifying the church's sorrow for his loss, and love  
 and gratitude to God for his most useful and long continued labors.  
 The Association had just closed, and there, in the report of the  
 committee on Obituaries, we find the following : "To every Baptist  
 "in Nova Scotia, as well as in the neighbouring Province, the decease  
 "of our dear Father Harding will have been an occasion of heartfelt  
 "grief. Closing up, as he did, the rear of those aged worthies who  
 "laid the foundation of a pure Gospel Church in these Provinces,  
 "and have now gone to their rest, the last link seems to have been  
 "severed which connected our own time with those of our Fathers.  
 "It would seem superfluous to enlarge on the character of Theodore  
 "Harding. A living testimony to his worth is enshrined in the  
 "heart of every disciple of the Redeemer to whom his life and  
 "labours have been known, nor can we ask a richer blessing to  
 "descend on those who are to fill his place in the Gospel ministry,  
 "than that they should inherit an ample portion of his deep scriptural  
 "knowledge, his fervid and commanding eloquence, and should  
 "imitate his pure and lovely example of simple faith and practical  
 "holiness." The funeral was largely attended. The pupils of the  
 Academy, and students of the College, ministering brethren from  
 various places, and others, were in attendance. Rev. Dr. Cramp  
 preached the funeral sermon from 2 Tim. iv : 7, "I have finished  
 my course."

Father Harding commenced his labors with this church June  
 6th, 1795, although he was not ordained till the year following, so  
 that he was actually for sixty years the pastor. Few churches can  
 shew such a record as this. He began his labors before there was  
 an Association of Baptist churches in existence in these provinces ;  
 before he closed them there were five Associations with a membership  
 of thousands.

In October, 1855, the present pastor accepted an invitation from  
 this church, and in December he began his labors. Bro. Simon  
 Fitch was Clerk of the church, Charles Randall and Peter Strong  
 were Deacons, J. W. Barss, Treasurer, and J. W. Hartt Superin-  
 tendent of the Sabbath School. The district comprised within the  
 limits of the church was somewhat extensive. From Beech Hill,  
 now called Alton, on the West, to Long Island, on the east, was  
 its length, including Walbrook, Wolfville, Greenwich, New Minas,  
 Canaan and Kentville. During the first year of my pastorate ;  
 seven persons were baptized, one of whom is now Professor Wells,  
 of Woodstock, another the Rev. Joseph Murray, of Cambridge,  
 Kings. In this year Brethren Simon Fitch, Martin Cleveland and  
 William Pick were elected and ordained Deacons.

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In September, 1856, a large number of brethren and sisters residing in the western section of the church applied for letters of dismission, for the purpose of organizing a new church in that locality, to be known as the Third Baptist Church of Horton. The church was organized, Deacons elected and set apart, though I still retained the pastorate of both churches. In March, 1857, we commenced holding a series of meetings at Canaan, continued at New Minas, and closing at Wolfville. For fourteen weeks these meetings were sustained. It was a period of wonderful grace. For weeks previously the brethren and sisters had engaged in earnest, effectual prayer. All business seemed to be laid aside. The morning and afternoon week-day meetings were as crowded as on the Lord's day, and every one seemed moved. Ninety-six persons, sixty-six in the Third Church and thirty in this, were baptized.

The Third Church, having received such large accessions to their number, felt the necessity of having a minister who should be their sole pastor. Accordingly, in the autumn of 1867, I resigned the pastorate of that church, and was unanimously invited to take the pastoral oversight of the First Church alone. In 1858 seventeen persons were baptized, four of whom were connected with the institutions of learning.

In that year we entered upon the occupation of the parsonage, newly erected and paid for. Thus the vote of the church in 1795, after being deferred for sixty-three years, was finally carried into effect.

In this year the church was incorporated by an Act of the Provincial Parliament. By some oversight the title given to the church in the Act was The First Horton Baptist Church, instead of The First Baptist Church of Horton, and this will account for the otherwise seemingly strange designation given to us as the First Horton Baptist Church of Wolfville, which often appears in our public documents.

The year 1859 was not a year of great progress amongst us in spiritual things. There was a great political conflict raging in the province. Severe domestic affliction prevailed in many households. That fatal disease, diphtheria, made its first appearance among us as an epidemic, and its ravages were frightful indeed. I remember having sixteen funerals to attend in six weeks, preaching six funeral sermons on six successive Lord's days.

Three persons united with the church by baptism in 1859. In the year 1860 nineteen persons were baptized, of whom was one Rev. George E. Tufts, now of Kentville. On the 15th day of January, 1860, we occupied for the first time our new house of worship. The last sermon in the old house was preached by the pastor from Deut. viii : 2. Rev. J. M. Cramp, D. D., preached on the morning of the day of opening from Eph. iv : 15 ; Rev. A. W. Sawyer, now the President of the College, in the afternoon from

John xiv : 2 ; and a social meeting was held in the vestry in the evening.

In the year 1861, twenty persons were baptized, among whom were Miss Maria Armstrong, now Mrs. Geo. Currie, wife of the missionary to the Teloogoos, of the Canadian Board, and Mr. E. D. King, now Deacon King, of Granville Street Church, Halifax.

The year 1862 was marked by a sad loss. Mrs. J. M. Cramp, the wife of the President of the College, a lady the memory of whose virtues and kindliness is still fragrant among us, was taken to dwell with the saints above.

In the year 1863 twenty-one persons joined the church, after baptism, among whom was John Stubbart, now Rev. John Stubbart, of Suffield, Conn., U. S. The year 1865 began under very favorable auspices. A desire for a revival was frequently expressed. Earnest petitions went up to God. The week of prayer was observed with unusually large attendance. In February twenty-two persons were baptized, in March twenty-nine, and in April six, making fifty-seven in all, twenty-six of whom were connected with our institutions of learning. Among them were James W. Manning, now Rev. James W. Manning, of the North Church, Halifax ; J. F. Tufts, now Professor Tufts and Principal of Horton Academy ; W. H. Newcomb, now Rev. W. H. Newcomb, of Hallowell, Me.

In June 1865, at a regular Church meeting, it was "Resolved "that the call for the ordination of Bro. D. A. Steele, (Licentiate), "be considered at this place, Wolfville, on Tuesday, 20th inst., at "2 o'clock, P. M., and that the Baptist Churches of this county, "and the Baptist Church at Pine Grove, Wilmot, and the Second "Baptist Church at Halifax, be invited to send us Counsel, by "their delegates." Bro. D. A. Steele, a graduate of Acadia College, was also a member, and Licentiate of this Church. He had been supplying the Church at Cape Canso, with such acceptance, that he had been called to the Pastorate ; and had accepted the invitation ; but the difficulty of securing a meeting of the Council, at Cape Canso, had induced an agreement for his ordination at Wolfville.

In accordance with the above resolution, the Council met at Wolfville at the time specified. It being just after the close of the Associations, an unusually large number of ministering brethren were present.

Dr. Cramp preached the Ordination Sermon from Titus i : 9, other brethren taking part in the services, which were characterized by the Clerk of the Council, as solemn and interesting.

In the year 1866 I was absent for three months in England and France, the church having granted me a vacation. The ministering brethren in the College and the Academy with great kindness supplied the pulpit gratuitously during my absence. Shortly after



my return, in July, two persons were baptized on a profession of faith.

The year 1867 was a dismal year in the history of our denomination. Troubles, which need not here be spoken of, were sufficient to quench all spirituality, and this was the first year of my pastorate in which there were no baptisms.

In this year, 1867, the church suffered a great loss by the removal of Deacon S. Fitch, whose death took place on the 19th day of March, and was commemorated by a funeral sermon by the Rev. Dr. Cramp from Acts xxi: 16, "An old disciple." Deacon Fitch died in the eighty-third year of his age. He used the office of a Deacon well, and served the church and the denomination with wisdom, zeal and faithfulness.

In the year 1868 twenty-three were baptized, twelve of whom were members of our institutions of learning. One of those baptized was Miss Olive J. Emerson, at that time Principal of the Female Department of the Academy, now the wife of the Rev. H. B. Morrow, missionary in Burmah; another, A. J. Stevens, now the Rev. A. J. Stevens, of Fredericton, N. B.

In the year 1869 there were but three baptisms. The year 1870 was another apparently fruitless year. Circumstances took place which are yet too recent to bear a close reference, which led to my resignation being tendered to the church. It was not, however, accepted, and I decided to remain. In the autumn of this year and the following our list of members underwent a very close and thorough revision, which resulted in the exclusion and striking off of a great many names from our record.

During the years of which we have been writing, our Sabbath School had grown to be quite a power in the community. On the removal of Bro. J. W. Hartt, in 1860, Deacon J. W. Barss had been appointed Superintendent. Under his fostering care, with the help of efficient teachers, a good work was being accomplished. From time to time valuable accessions to the church had come from this source, but the year 1871 was destined to be in many respects a harvest year for that institution. In March we were attending our ordinary prayer meeting on Tuesday evening. The hearts of some among us were greatly discouraged. During the progress of that meeting one of the Sunday School scholars stood up and quietly and modestly told us that she felt the burden of her sins, wanted to be a Christian, and desired the prayers of God's people. In a moment the cloud was lifted. We knew that God was about to revive His work, and our hearts rejoiced. During that Spring forty-five were baptized, twenty-three of whom were members of the Sabbath School, and two were connected with our institutions. Some doubts were expressed in reference to the expediency of admitting some of them so hastily into the church,

but the results have shewn that these doubts were not warranted. In 1872 but two persons, and in 1873 but three, were baptized.

At the close of 1873 a great desire was felt and expressed in our meetings that God would revive His work amongst us. As in 1865, the Week of Prayer was distinguished by large congregations and very solemn meetings. Shortly after, a series of special services was inaugurated, and on the 1st of February two happy converts followed their Lord in his own ordinance. The meetings were continued. On the 21st of February thirty-four candidates came forward, related their Christian experience at the church meeting and were baptized the next day. Twenty-four of these were from our institutions of learning, and ten from the village. Some of the brethren in the prayer-meetings seemed to think the work was finished, and so expressed themselves. Others declared that it was only just begun, and they were right. On the 1st of March fifteen professed Christ in baptism, all of them residents of the village and vicinity; on the 8th of March, thirteen, and on the 22nd of March, fifteen; in April, nine; in May, eight; in September, two; in October, four, and in December, one; making one hundred and three added to the church by baptism since the beginning of the year. As you well remember, it was a "year of grace" throughout this valley. In the Second Church, one hundred and seventy were baptized, and from all quarters came tidings of great ingatherings into the fold of Christ.

In the year 1875 fifteen persons were baptized. In the year 1876 twenty-five, and in the year just passing ten have thus professed their faith. During the year past we have lost by death the services of our beloved brother, Deacon Wm. Faulkner, whose memory is cherished among us. Two new Deacons have been elected, Brethren Fred. Johnson and James S. Morse. We have been favored during the year with the presentation of a pipe-organ by Mr. Richard Pineo and Miss Maie Pineo. Our number reported to the Association is three hundred and thirty, forty-eight of whom are non-resident.

During my pastorate I have baptized four hundred and seventy-eight persons. On the 1st of December next it will be twenty-three years since I became pastor. Successive Clerks of the church during that period have been Simon Fitch, Andrew Johnson, A. Sawers Chase, Theodore H. Rand, Geo. V. Rand, Maynard P. Freeman, Dr. Bars, Prof. Higgins, and Burpe Witter, the present incumbent. We have had times of prosperity and times of adversity, but we are still alive. A good degree of harmony prevails amongst us. Our Sabbath congregations are large, our prayer and conference meetings well attended, and I think we may thank God and take courage.

On a larger review of the whole history of the church for a century, there are certain facts which it may be well to notice. This church has only had three successive pastors—Nicholas

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Pierson, thirteen years ; Theodore S. Harding, sixty years ; Stephen W. deBlois, twenty-three years. From 1791 to 1795 there was a vacancy for four years. From June, 1855, to December, 1855, there was a vacancy of six months. This church has grown. It is true that in 1849 the report was five hundred and seventeen, and now only three hundred and thirty, but taking the membership of two other churches, New Minas, a daughter, and Kentville, a grand-daughter, which have been organized since, the number in twenty-three years is six hundred and thirty seven, and taking the ground formerly occupied by this, the only Baptist Church in 1778, we find twenty churches with a membership of four thousand eight hundred and twenty-nine. It would be easy for some to follow out the history of our church as connected with denominational movements,—Education, Missions, &c.,—but space would fail us. Up to the year 1834 six of the persons who had been baptized into this church had become Baptist ministers, all of them prominent in denominational matters. In 1848 we know of three who also became ministers of the gospel. The lamentable deficiency in our records from 1833 to 1850 renders the number in that period who became ministers uncertain. From 1854 to 1878 ten, most of whom are now preaching here or in the United States, were converted while at Wolfville. There has also been a large number who have joined this church by letter, who had never thought of entering the ministry until their connection with us—one foreign missionary, and four missionaries' wives were baptized while living in Wolfville.

Looking back over the whole period, it is a record of undeserved mercy, of strange and wonderful grace to us as a people. "The Lord has been our dwelling place in all generations."

We begin on the twenty-ninth of October, another century. It is not probable, that one, even the youngest child in our community will be alive within ten or fifteen years of the bi-centennial of 1978, but we believe that this First Horton Church will still be living, if she cherishes with fidelity and zeal, the "faith once delivered to the saints."

The past fills us with thanksgiving and praise, the present strengthens our confidence in God, and the future, all to us unknown, we commit trustingly and lovingly into His hands.